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years later, after which Eugénie was left alone to brood over her love and to face the flatteries of her scheming admirers. In the course of a few pages, descriptive of her condition during these early months of 1828, Balzac refers to the period that had intervened, now as seven years, now as eight. On page 207, ll. 21-22, is the sentence: "Depuis sept ans, sa passion avait tout envahi." This should rather be eight years, since from the very next day after the departure of Charles her love had begun to pervade all her thoughts (cf. p. 165, ll. 5-8). And only a page later (p. 208, l. 28) the interval is correctly referred to as eight years. Again on p. 211, ll. 4-5, Eugénie exclaims to Nanon: "Comment, . . . il ne m'écrira pas une fois en sept ans!" She had not heard from him for over eight years. In describing, farther on, the events which took place some months later in the same year (1828), Balzac says: "Le drame commencé depuis neuf ans se dénouait" (p. 228, ll. 2-3). As to Charles, the author makes him return to France in June, 1827 (p. 212, l. 30, and p. 214, l. 16). This is a year too soon. His letter to Eugénie, written a month after his arrival at Paris, and received by her at the beginning of the month of August following the death of her father, points to the year 1828. A similar discrepancy occurs in the course of the letter itself, when the writer speaks (p. 220, ll. 22-23) of having been absent seven years ("après sept années d'absence").

In the passages dealing with the interval between the departure of Charles and the tragic first of January following, occur time references which are inaccurate. Charles had arrived at Saumur in the middle of November. His visit there was not a long one, just how long Balzac does not state. But the events of his stay, with the preparations for his voyage to Java, must have consumed at least two or three weeks, so that it is fair to conclude that he left not earlier than the first of December. There could be but a month or less to elapse before New Year's day, 1820. Balzac puts this interval at two months (p. 165, l. 26 and elsewhere). Further, in noting the incidents of a conversation which was taking place, on a Sunday morning just before the close of the year, between Eugénie and her mother, the author says (p. 166, ll. 11-12): "Dans trois

jours, l'année 1819 finissait." And on the next page (ll. 4-6), before the same conversation has ended, Eugénie is made to say: "Demain matin, ne devons-nous pas aller lui souhaiter la bonne année dans sa chambre" (referring to her father). There is an evident carelessness in these statements.

In the opening paragraph of the story proper (pp. 24-25), there is an apparent confusion regarding the two fêtes of birthday and saint's day. The time is the middle of November, and it is Eugénie's birthday. The lines in question read (p. 25, l. 9, *seq.*):

"Le matin, M. Grandet, suivant sa coutume pour les jours mémorables de la naissance et de la fête d'Eugénie, était venu la surprendre au lit, et lui avait solennellement offert son présent paternel Madame Grandet donnait ordinairement à sa fille une robe d'hiver ou d'été, selon la circonstance. Ces deux robes," etc.

From this it seems clear that there must be a question of two days, and that one of them is in the summer. But the day of Sainte Eugénie is now November 15, and, as far as I have been able to discover, it was not in the summer season at the time of the author's story. This makes it appear that the two days are the same, and that Balzac is faulty in his adjustment of them.

Aside from these questions of days and dates, there are in *Eugénie Grandet* other passages in which the author's reckoning and money calculations are open to suspicion. A detailed study of these matters would carry this discussion too far. It may be suggested only that the statements on page 74, about the amount and value of hay to be raised on an area of land formerly occupied by poplar trees, are blind and unsatisfactory; also that the figures dealing with the liabilities of M. Grandet of Paris, and with the savings of Nanon are not always consistent.

B. L. BOWEN.

Ohio State University.

SOME DERIVED MEANINGS.

I

1. Scotch *tine* 'lose,' ME. *tine* 'trouble, distress,' OE. *tēona* 'injury, suffering, injustice, insult,' *tiēnan* 'annoy, irritate, revile,' OS

tiono 'hostility, injustice,' ON. *tjōn* 'loss, injury,' *tjyna* 'lose, destroy,' *tjynask* 'pass away, die, be ruined' are from a base **deu-no*-, **dū-no*-, and should therefore not be compared with Skt. *dunōti*, Gk. *δαίω* 'burn,' root **dāyo*-.

They belong rather to the root *deu*- 'lack, fail, miss' in Gk. *δένωμαι* 'lack, want,' *δέομαι* 'want, need, ask,' Skt. *dōsa-s* 'fehler, schaden, mangel,' *duṣ-* 'ill-, mis-', *duṣyati* 'verdirbt, wird schlecht,' etc. For other related words see Uhlenbeck, *AI. Wb.* To these add the following:

2. E. *tire*, OE. *tyran*, *tēorian* 'fail, fall short; be tired; tire' are from a Germ. base **tūza*-, **teuza*-, (with which compare Skt. *dōsa-s* 'fehler, schaden, mangel,' etc.) which is congeneric with Goth. *tuz*-, ON., OE. *tor*-, OHG. *zur*-, Gk. *δύω*-, etc.

The root *deu*- 'lack, fail, fall short of' is identical with *deu*- 'distant, separated,' and with *deu*- 'press forward, move rapidly onward or away.' We may illustrate the development of the root as follows: Lith. *dūvyju* 'set in rapid motion,' MHG. *zouwe* 'eile,' *zouwic* 'rührig, tätig,' MG. *zūwen* 'sich eilig vorwärts bewegen,' Skt. *duvās* 'hinausstrebend:' *daviyāns* 'recht fern,' *dūrās* 'fern': OE, *tēorian* 'fall short of, fail,' primarily 'be distant from,' Skt. *dōsas* 'fehler, mangel, schaden,' etc.

This gives but one line of development. Another, which is even more closely connected with the primary meaning, is 'set in motion, drive, pull, draw, lead,' etc. Here we have MHG. *zouwe* 'eile,' *zouwen* 'von statten gehen, gelingen; eilig ziehen, marschieren, eilig sein, eilen, sich beeilen': MDu. *touwen* 'agitate, premere, pressare'; E. *touse*, *tousle*, *tussle*, LG. *tūsen*, OHG. *-zūsen* 'zausen'; ON. *tūta* 'anything projecting,' *tulla* 'pull, pluck,' OE. *topp* 'top,' OHG. *zopf*, NHG. *zupfen*, pre-Germ. base **dubno*- 'wave, swing, jerk,' with which compare Lat. *dubius* 'waving'; Skt. *dōlā* 'schaukel,' *dōlāyate* 'schaukelt, schwankt,' Lat. *duellum*, *bellum* 'war,' OHG. *zuelga* 'zweig'; OHG. *ziohan* 'ziehen, sich begeben; ziehen, führen, richten,' *zogōn* 'gehen, eilen; ziehen, zerren, reißen, raufen,' Lat. *dūcō*, etc. (Cf. Schade, *Wb.*, Webster's *Dict.*, *Indo-Germ. Roots*, 64.)

Compare now the following: ON. *tjōn* 'loss,

injury,' OE. *tēona* 'injury, suffering; injustice, wrong; insult, contumely; quarrel,' *tēonian* 'irritate; calumniate,' *tēnan* 'annoy, irritate; revile, calumniate': *tēorian* 'fail, fall short of; be tired; tire,' Skt. *dōsa-s* 'fehler, sünde, schuld, schlechtigkeit, mangel, schaden, nachteil, übelstand,' *dūśyati* 'verderben, schlecht machen, verunglimpfen, tadeln, schänden, beschimpfen,' OHG. *-zūsen* 'zausen.'

3. OE. *tiedre* 'weak, frail, having bad health, fleeting, transitory,' *tiedran* 'become weak, be perishable, decay' may be compared with NHG. *zaudern*, and also with OHG. *zota* 'zotte,' MHG. *zoten* 'langsam gehen,' and all referred to the root *deu*- in the above. Here also we may add OHG. *ziotar*, ON. *tjōðr* 'tether,' *tjōðra* 'tie, tether,' NHG. prov. *tüdern*. However different in meaning, they are all derivable from a common base **deu-to*-, *du-to*-, etc. Compare the similar change in meaning in NHG. *ziehen*, *zögern*, *zügel*, E. *tug*, OE. *tēag* 'bond, chain,' *tiegān* 'tie,' etc.

To the same root if not to the same stem belong OE. *tūdor* 'progeny, fruit,' *tydran* 'bring forth; breed; cultivate.' Compare OHG. *zuht* 'ziehen, zug: nachkommenschaft,' *zoum* 'zaum': OE. *tēam* 'progeny, race.' So we may compare ON. *tjōðr* 'tether': OE. *tūdor* 'progeny.'

4. OHG. *zūn* 'zaun,' OS. *tūn* 'fence, garden,' ON. *tūn* 'enclosed place, yard,' OE. *tūn* 'enclosed place, yard, garden, farm, town,' *tynan* 'enclose, fence; shut, close,' OIr. *dún* 'town' are from a base *dūno*- 'enclosing, enclosed.' This base I derive from the root *deu*- 'pull, draw, draw together.' Compare Goth. *tiuhan* 'ziehen,' OE. *tēon* 'draw, drag, pull,' *tēag* 'bond, chain, tape; case, casket,' *enclosure*, *paddock*, *tiegān* 'tie, connect,' ON. *taug* 'rope.'

The development in meaning 'pull, twist, fasten, tie, enclose' is quite natural and not uncommon. So: OHG. *liohhan* 'pull, wrestle,' OE. *lūcan* 'pull up, join together, interlace, close, confine,' *loc* 'lock, bolt; anything shut in, prison, stronghold, sheepfold, settlement'; Lith. *veriū* 'open and close,' primarily 'turn,' Skt. *vr̥ṇōti* 'enclose, surround, cover,' *vr̥ṇi-s* 'fence, hedge': OE. *worþ* 'enclosure, courtyard, farm'; Lat. *vergō* 'bend, turn,'

Skt. *vrñakti* 'bend, twist,' *vrjāna-m* 'enclosure, community,' *vrajā-s* 'fence, hurdle, stall' (cf. Uhlenbeck, *Ai. Wb.* s. v.); Lith. *ritù* 'roll, turn,' OE. *wriþan* 'twist; bind,' *wræd* 'band, wreath,' *wriþels* 'band' (cf. Lidén *Ein Baltisch-Slav. Anlautgesetz*, 4).

Now since we have the meaning 'draw, pull' in *ziehen*, *zausen*, *zupfen*, ON. *tutla*, we are justified in assuming a root *deu-* 'pull, draw.' This would be the natural outgrowth of 'move rapidly.' We might expect, therefore, from MHG. *zouwen* 'eilig ziehen, eilen' a corresponding transitive 'ziehen, zerren,' as in OHG. *zogōn* 'eilen: ziehen, zerren.' The transitive 'draw, bring' we have in Gk. *ἐν-δύω*, *ἐν-δύνω* 'bring in, put on, draw on,' as well as the intransitive 'go in, enter,' *δύω*, *δύνω* 'put on, draw on; enter,' Lat. *in-duō* 'put on; deck, cover, envelop,' as, *pomis se induit arbor*, Verg. G. 4, 143; *vites se induunt uvis*, Col. 4, 24, 12; *cinis induit urbes*, Val. Fl. 4, 509.

We can compare, therefore, Skt. *duvās* 'hinausstreben,' MHG. *zouwen* 'eilig ziehen, eilen,' MDu. *louwen* 'agitare, premere, presare': Gk. *ἐν-δύω*, *ἐν-δύνω* 'bring in, put on; go in, enter,' Lat. *induō* 'put on; deck, cover, envelop': OE. *tūn* 'enclosure, yard, town,' *tynan* 'enclose, fence; shut, close,' etc. Here also Skt. *dvāratī* 'cover, check,' base *due-ro-*.

II.

The IE. root *gheu-* occurs in Germ. in the double sense 'gush out, pour' and 'shout, howl.' In all probability the two are identical. The common meaning was 'swell up, burst out' or the like. This would give both 'gush out' and 'shout.' These two meanings are very frequently combined. So Gk. *χέω* and Lat. *fundō* are used of pouring out or uttering words or sounds.

From the primary meaning 'swell, burst out,' may come the following:

1. Skt. *juhōti* 'pour, offer,' Gk. *χέω* 'pour, shed, scatter, strew,' pass. 'gush forth, stream, flow, melt,' *χυδην* 'abundantly; confusedly,' *χυδαῖος* 'abundant,' *κοχυδέω* 'flow, stream forth,' Lat. *fundō*, Goth. *giulan* 'pour,' etc.: OHG. *gusi* 'torrent,' ON. *gusa* 'spurt forth,' *gjōsa* 'burst forth, stream out,' *geysa* 'set in violent motion, excite,' *gusta* 'blow, breathe,'

gustr 'gust, blast,' *gjōsta* 'cold blast': Gk. *χυλός* 'juice, moisture,' MHG. *gūl* 'boar, male animal' (cf. author, *PBB*, xxiv, 527), ON. *gul*, *gol* 'gust of wind,' *gull* 'round swelling, tumor,' *gūlpa* 'swell, blow out,' Dan. *gulpe* 'aufstossen, schlucken,' E. *gulp*: ON. *gufa* 'vapor, smoke,' MHG. *gust* 'boasting, exultation.'

From 'swell, burst forth' may come also:

2. Skt. *hāvati*, ChSl. *zova* 'call,' Goth. *gaunōn* 'mourn,' ON. *geyja* 'howl, bark,' *gaud* 'barking,' *gaul* 'howl, shout,' *gaula* 'howl, shout,' Gk. *χάομαι* 'be in violent emotion, be angry.'

III.

1. Goth. *sweiban* 'aufhören, ablassen': OHG. *swiften* 'stille sein,' *swiften* 'zum schweigen bringen, beschwichtigen' are supposed to be related to OHG. *swigēn* 'schweigen,' OE. *swigian* 'be silent' (cf. Kluge, *Et. Wb.* s. v. *beschwichtigen*). They may be, but there is no good reason for connecting them with Gk. *σιγᾶω*.

The Germ. words evidently start from the meaning 'depart, cease,' and this, as I shall show, is a development of 'swing, sway, swerve, deviate, bend.' So in the following: MHG. *sweim* 'das schweben, schwingen, schweifen,' *sweimen* 'sich schwingen, schweben, schweifen,' *swimen* 'schwanken, schweben,' OE. *swima* 'dizziness, swoon,' *ā-swānian* 'cease,' *swānian* 'become dark': OHG. *swīnan* 'schwinden, hinschwinden, abnehmen,' MHG. *swinen* 'abnehmen, dahinschwinden, bewusstlos werden, in ohnmacht fallen.'—OHG. *swihhōn* 'vagari, schweifen,' *swihhan* 'ermatten, nachlassen,' MHG. *swich* 'fortgang, lauf,' OE. *swican* 'wander, depart, cease,' *ge-swicennes* 'cessation, abstention,' *swicn* 'clearance from criminal charge,' Goth. *swikns* 'rein, unschuldig'; OE. *ge-swican* 'withdraw, desert, deceive,' *swic* 'deception,' etc. Here 'wander, depart' develops into a variety of meanings.—OE. *swāpan* 'sweep, brandish; rush, dash,' ON. *svipa* 'move rapidly, hasten,' *sveipa* 'sway, swing,' *sviþr* 'quick movement; loss, harm,' *sviþt* 'loss.'—OHG. *swintlan* 'schwinden, vergehen,' OE. *swindan* 'waste away; be torpid.' These pre-suppose a root *swi-*, which is also in the following, and with a similar development in meaning.

OHG. *swebēn* 'schweben,' *sweibōn* 'schweben, schweifen,' OE. *swifan* 'move, sweep,'

swift 'swift,' ON. *svífa* 'schweben, treiben, sich hinwenden, gehen': Goth. *sweiban* 'aufhören, ablassen,' OHG. *swifton* 'stille sein.'—Lith. *svažkėti* 'schwindelig werden,' *svažintėti* 'umherschwanken,' ON. *svig* 'bend, curve, circuit,' *sveigja* 'bow, bend': OHG. *swigēn* 'schweigen,' OE. *swigian* 'be silent,' etc. (cf. Persson, *Wz.* 192 f, on the base *suī-*).

OHG. *swifton* and *swigēn* are, therefore, not directly connected, but each is a derivative of the root *sueio-*, *suī-*, and passed independently through the development 'sway, wander, depart, cease, be silent.' It is altogether improbable that this change took place during the IE. unity or even during the Germ. unity. Consequently Gk. *σιγᾶω* 'be silent,' if related at all, must have passed through the same change of meaning independently. We may, therefore, make the following parallel comparisons.

OHG. *sweibōn* 'wander': Goth. *sweiban* 'cease': OHG. *swifton* 'be silent'; ON. *sveigja* 'bend': OHG. *swigēn* ('cease'): 'be silent'; OE. *swican* 'wander, depart, cease': Gk. *σιγᾶω* 'be silent.'

2. Gk. *σιγᾶω*, however, may better be referred to the root *tu-* 'waste away, dwindle': Gk. *σινομαι* 'waste, damage, plunder, hurt,' OE. *pwīnan* 'dwindle, fall away,' *pwītan* 'cut, shave off' (cf. author, *AJP.* xxi, 180).

Some such meaning as 'retire,' 'cease,' 'subside,' 'rest,' etc., we may expect to find as the original of 'be silent.' So the following:

3. Goth. *þahan*, OHG. *dagēn* 'be silent,' Lat. *taceo*, etc., may be derived from the root *tā-* 'waste away.' Compare Gk. *τήνω* 'cause to melt, pine, waste away,' Lat. *libeo* 'waste away, consume, melt,' ChSl. *tažati* 'sich auflösen, vergehen.'

4. Skt. *dōṣa-s* 'fehler, mangel,' OE. *tēorian* 'fail; be tired': Dan. *taus* 'still, silent, quiet,' *tyst*, ON. *tjást* 'silently, quietly,' root *deu-* (v. supra).

5. Skt. *dhānōṭi*, ON. *dýja* 'shake,' Skt. *dhvāmsati* 'scatter,' *dhvasmá* 'darkening,' OE. *dwāesian* 'become stupid,' ON. *dūsa* 'be calm, be still,' Dan. *dysse* 'beschwichtigen,' *dvask* 'indolent, schläfrig, saunselig,' OE. *dwāscan* 'extinguish,' etc.: OE. *dwelīan* 'lead astray; wander,' *dol* 'dull, stupid,' OHG. *-twelan*

'steif werden, betäubt werden,' Dan. *dvale* 'deep sleep,' root *dhū-*.

6. Skt. *ksēti* 'dwell, abide,' *ksēma-s* 'wohulich, ruhig,' Gk. *κτῆω* 'found, settle, establish,' *κτῆλος* 'gentle, tame,' Lat. *sileo*, 'remain inactive, rest, be still, be quiet, be silent,' Goth. *ana-silan* 'be still, be silent,' OE. *sālnes* 'silence' (cf. Prellwitz, *Et. Wb.* s. v. *κτῆω*; Brugmann, *Grd.* I², 791). Here the idea of silence comes from 'settle down, subside, rest,' which is very closely related to 'depart, retire, cease,' though the primary meanings from which the two ideas came are quite different.

The root *ḱpei-* of the above may also be in Lat. *sīdō* 'settle, alight, sink down, sit down,' in which case compare Gk. *κτῆω* < *κτιδῆω* (but cf. Brugmann, *Grd.* I², 504 for a different explanation). In any case we may compare the similar development of meaning in Lat. *sīdō* 'settle,' *subsīdō* 'sink, settle, subside, abate,' E. *subside* 'abate, cease to rage, become quiet.'

IV.

1. Late OE. *wīl* 'wile, trick': ON. *vīl* 'bedrängnis, bekümmernis, not, elend': Lat. *vīlis*, 'low, mean, base,' Welsh *gwael* 'vilis,' *gwaelod* 'fundus, faex' (cf. Fick, *Wb.* II⁴, 259): Lith. *vėla* 'wire': Skt. *vēla* 'end, border, shore, time, tide': *vėllati* 'swing, sway wave' (cf. Uhlenbeck, *Ai. Wb.* s. v.).

These are all from the common meaning 'roll, twist, turn, bend.' For OE. *wīl* compare Lith. *kreivas* 'turned, crooked': *krivida* 'cheating, deceit'; OHG. *scranchōn* 'sway, stagger,' *scrancan* 'bend, slant: deceive,' *scranc* 'deceit'; OE. *wrencan* 'twist, turn: play tricks, be deceitful,' *wrenc* 'artifice, trick'; OE. *lutan* 'turn, bend, bow, fall': *lot* 'deceit,' Goth. *lutōn* 'deceive,' and many others. Lat. *vīlis* meant primarily 'bent, bowed, cast down, abject,' hence 'low, base.' Skt. *velā* represents the original signification 'turn, turning-point.' So NHG. *zeile*, *ziel*, *zeit* are from the root *dī-* 'turn, whirl' (cf. author, *Pub. Mod. Lang. Assoc.* xiv, 333). The others need no further explanation.

Though we may compare these various words, it does not follow that, even though related, they are from a common IE. base **ueilo-*, *uoilo-*. It is possible that not one goes

back to such an IE. stem. But it is practically certain that all come from a root *wei-*.

A root *wei-* occurs in Skt. *váyati* 'weave, plait,' *vyáyati* 'wind, wrap up,' ChSl. *viti* 'twist, wind, plait,' Lith. *vejù* 'turn, twist,' Lat. *viō* 'twist, plait.' The meaning 'plait, weave' is from 'turn, twist.' Identical with this root, therefore, is the root *-wei*, in Skt. *vēti* 'turn, direct, guide, wield (weapon), drive, pursue, strive after,' Lith. *vejù* 'chase, pursue,' etc. (For other derivatives see Uhlenbeck, *Ai. Wb.* s. v. *vēti*.) Compare the similar development in the root *verg-*: Lat. *vergō* 'bend, turn, incline,' Skt. *várjati*, *vrnakti* 'turn, twist off; turn aside,' OE. *wrencan* 'twist, turn; play tricks,' Skt. *vrjiná-s* 'crooked, false, sly': *vrájati* 'wander, go away, go,' OE. *wrecan* 'drive push, expel, avenge,' Goth. *wrikan* 'verfolgen,' etc.

We see, therefore, that OE. *wīl* 'wile' is the figurative use of 'turn, twist,' and that Lith. *vēla* 'wire' is a literal 'twist'; that ON. *vīl* 'bedrängnis, not, elend' comes from the derived meaning seen in Skt. *vēti*, Lith. *vejù* 'pursue, chase'; and that Skt. *vēlā* should likewise be referred to *vēti*, from which is also derived Skt. *vayānā* 'grenze, ziel' (cf. Uhlenbeck, *Ai. Wb.*), with which compare Lith. *vijūnas* 'eine schlingpflanze.'

The secondary meaning found in ON. *vīl* is seen in several other possible derivatives of the root *wei-*. Here the development in meaning is 'turn, drive, pursue, persecute, afflict' and then 'scold, revile,' pass. 'be afflicted, grieve, mourn,' etc. So the following:

2. Goth. *wainags* 'elend, unglücklich,' OHG. *wīnag* 'elend, gering, klein,' OHG. *weinon* 'weinen, klagen, beklagen,' ON. *veina* 'lament, wail,' OE. *wānian* 'complain, bewail,' *wānung* 'lamentation' (cf. Schade, *Wb.*): Lith. *vainóju* 'schmähe, schelte, schimpfe,' *vainyju* 'verspötte,' *vaina* 'war,' ChSl. *po-vinati* 'subjicere,' Av. *vyānō* 'pursued,' etc., base *voi-no* 'turn, drive, pursue,' etc. Here also belong Skt. *vindá-s* 'desirous,' that is, 'turning toward, striving after,' *vémati* 'desire, be envious,' and Av. *vaenaiti* 'see,' primarily 'turn toward' (cf. Uhlenbeck, *Ai. Wb.*, who rejects this combination). These are more remotely connected with Lith. *vynióju* 'wickel,' Pol.

wingac 'wickeln, wedeln,' Lat. *vinea*, *vinum*, etc.

3. OHG. *weida* 'weide, jagd,' OE. *wāp* 'wandering, traveling; hunting,' Skt. *vītá-s* 'verfolgt': Lith. *vaitóju* 'wehklage, jammere.'

4. OE. *wife* 'punishment, torture, misery,' *witnian* 'punish, torture,' *witan* 'reproach, blame,' Goth. *fra-weitan* 'rächen,' etc.: Lith. *vāidas* 'zank, streit,' *vaيداu* 'zwiste, streite': OS. *gi-witan* 'go,' base *wei-do*, *voi-do* 'turn, twist, zwisten; torture, punish,' etc.

Goth. *-weitan* is usually referred to the root *weid-* 'see.' But though undoubtedly belonging to the same root, it did not develop from 'see,' but 'see' is an outgrowth of the same primary meaning (cf. author, *Pub. Mod. Lang. Assoc.* xiv, 324).

5. OE. *wægan* 'afflict; frustrate; deceive' < **waigjan* 'twist, torture; turn aside, frustrate; distort, verdrehen': Skt. *vīci-s* 'trug, verführung,' Lett. *vīkt* 'sich biegen,' *vīkne* 'ranke,' Lat. *vicia* 'vetch': Skt. *vīct-s* 'wave,' Lith. *veikus* 'quick,' Lat. *vincō* 'subdue, conquer,' Goth. *weihan* 'fight,' etc. (cf. Uhlenbeck, *Ai. Wb.*), base *wei-go* 'turn, twist; whirl, be active,' etc.

6. OE. *wælan* 'torment, afflict': ON. *vīl* 'bedrängnis, not, elend,' *vīla* 'complain, lament,' OE. *ā-wælan* 'roll, roll away; afflict,' *wīl* 'wile,' etc.

7. So also the root *swi-* 'sway' (v. supra) develops in a similar manner: MHG. *swīnen* 'schwanken, schweben,' OE. *ā-swāman* 'wander about, depart; suffer, grieve.' With this compare the following.

8. OHG., OE. *swingan* 'swing, beat,' OE. *swancor* 'pliant, supple; agile, graceful; weak,' *swincan* 'labor, be in pain,' *swencan* 'afflict, torment,' Germ. base *swing-*, *swink-* 'swing, move about, exert oneself, toil, suffer.' These have been connected with ChSl. *sukati*, Lith. *sūkti* 'drehen.' Compare also Skt. *svāñc*, *svāñcas* 'sich leicht wendend, gewandt' and *svājate* 'umschlingt, umarmt,' *svājá-s* 'eine art schlange.' Here also the primary meaning is 'turn, wind, twist' (compare NHG. *schlingen*: *umschlingen*: *schlange*), and the double form of the root corresponds exactly to the Germ.: *sueng*-, *sueng*-. Here probably also Lith. *sunkūs* 'heavy,' etc., primarily 'swing, dangle, hang down.' Compare Lith. *svirus* 'schweb-

end, schwankend, baumelnd': *sverīu* 'weigh,' OHG. *swār* 'schwer,' etc.

A similar development in meaning is seen in the root *ter-*, *trī-* 'move rapidly, whirl, turn, twist': 'rack, torture, afflict; be afflicted, suffer.'

9. Skt. *tārati* 'go across, get through,' *taralā-s* 'trembling, unsteady,' Lat. *terō* 'rub,' Gk. *τεiptō* 'rub, wear away, afflict, distress'; OHG. *drāen*, 'drehen,' OE. *prāwan* 'turn round, revolve; twist, rack,' *prōwian*, OHG. *druoen* 'suffer' (cf. author, *PBB*, 24, 532). There can be no reasonable doubt as to the relation of *ter-* 'tremble,' *ter-* 'rub,' and *trī-* 'turn, twist.' Compare Gk. *πιπή* 'swing, rush, whirl,' *πίπτω* 'throw,' OHG. (*w*)*riban*, MHG. *riben* 'turn, rub, dance,' ODu. *wriwen* 'rub,' ON. *rifa* 'tear' (cf. author, *Pub. M.L.A.* xiv, 331).

10. Gk. *τρέπω* 'turn, put to flight, drive,' *ἐν-τρέπω* 'turn about, shame, reprove,' Lat. *trepō*, *trepidus*, etc., OE. *prafian* 'urge; reprove, correct' (v. *PBB* as above), *præft* 'quarrel,' ON. *þrefa* 'quarrel,' Lith. *trepti* 'stamp, trample,' Gk. *τραπέω*.

11. Lat. *torqueō* 'turn, whirl, roll, twist; hurl; rack, torture': Lith. *treñkti* 'dröhnend stossen,' Goth. *þreihan* 'drängen,' *þreihsl* 'bedrängnis,' ON. *þryngva*, OHG. *dringan* 'dringen, drängen, drücken,' OE. *þringan* 'press, oppress, afflict,' *þrōh* 'hatred, envy.'

12. OE. *þracu*, *ge-þrac* 'pressure, force, violence,' *þrec* 'grievous,' ON. *þjarka* 'zank, hader.' With the latter has been compared Skt. *tārjati* 'droht, schmäht.' Compare also Lat. *tergeō* 'rub,' base *ter-go-* 'rub, press, press upon,' ON. *þrek* 'exertion, strength,' *þrekaðr* 'worn out, tired,' OE. *ge-þracen* 'adorned, prepared.' Compare Lat. *terō* 'rub, thresh, tread upon; polish, furbish,' Gk. *τέρην* 'smooth, soft.'

13. Gk. *τερονόων* 'wood-worm; caries,' Lat. *terēdo*, Lith. *trendēti* 'be worm eaten,' base *terē-d-*: Skt. *trñātti*, *tardayati* 'bore into, split, open,' ON. *þræta* 'zwist, zank,' *þræta* 'zanken,' Lat. *tardus* 'delaying, slow,' *tardō* 'tarry, delay; hinder,' primarily 'wear away, spend, prolong,' as in Gk. *τριβω*.

14. OE. *præstan* 'twist; press; torture, afflict,' *prist* 'bold, brave; shameless' = 'vordringend, vordringlich, obtrusive,' Lat. *tristis* 'afflicted, bedrängt, sad' (cf. Noreen, *UL*. 232).

The base *trī-* of the above is seen in Lat. *trī-vī*, *trī-tus*, *dē-trī-mentum*, *trī-bulum*, Gk. *τριβω* 'rub, bruise, thresh, wear away; spend, prolong, delay,' *τριβή* 'rubbing, wearing, spending; delay, putting off,' (cf. Persson, *Wz.* 16), ON. *þrifa* 'grasp, hold fast, seize,' *þrifla* 'grobe about, umhertappen,' *þreifa* 'grobe.'

For the secondary meaning in Lat. *tardo* and Gk. *τριβω* compare Skt. *pratārdyati* 'zieht hin, verlängert,' Lith. *terėti* 'halten, festhalten,' Lat. (*tempus*) *terere*.

15. Skt. *taru-s* 'quick,' *tarutē*; Gk. *τέπος* 'worn out, jaded,' *τρώω* 'rub, rub off, harass, afflict, distress, vex,' *τρώος* 'distress,' OE. *þrian* 'oppress, afflict; punish, chasten; try to compel, threaten; rebuke,' *þrēa*, *þrawu* 'affliction, oppression, severity, rebuke, threat,' OHG. *drouwen* 'drohen'; Lat. *trūdō* 'thrust, push, crowd, drive, press,' OE. *þreatian* 'urge on, press; afflict; rebuke, threaten,' *þreāt* 'crowd, troop; violence, ill-treatment; threat,' *þreātunian* 'force,' *þrēotan* 'wear out, weary,' OHG. *bi-driozan* 'bedrücken, verdrriessen,' etc., ChSl. *truditi* 'beschweren, quälen,' Lith. *triūdnas* 'afflicted, sad'; OE. *ge-þryl* 'crowding, crowd,' *þrial* 'correction, rebuke; punishment; threat,' *þreapian* 'rebuke'; Gk. *τρίχω* 'rub away, wear out,' ON. *þruga* 'press,' OHG. *druochen* 'drücken,' OE. *þryccan* 'press, trample; press forward,' *þrycnes* 'affliction,' *proht* 'grievous; hardship, affliction' (Germ. -*kk* in *drücken* is from pre-Germ. -*ghn-*); ON. *þrýsta* 'press, squeeze, thrust,' OE. *þryscan* 'oppress,' *ge-þryscan* 'afflict, depress,' Lith. *trūšskinti* 'crush,' Gk. *τερούω* 'wear away,' Skt. *tārusati* 'overcome.'

The development in meaning seen in the above is very common and is found in all periods down to the present time. Wherever we find a word expressing 'violent motion' we may expect to find that it or some word akin to it denotes 'violent emotion,' and where we find 'twist,' we may expect 'torture or 'writhe.' Hence a host of such terms as *agony*, *distress*, *anguish*, *affliction*, etc.

16. Skt. *jāyati* 'ersiegt, besiegt,' *jīnāh* 'überwältigt, unterdrückt,' Gk. *βιάζω* 'overpower, do violence to, wrong,' etc.: Goth. *gainōn*, ON. *kveina*, OE. *cwānian* 'lament,' pre-Germ. **gwoi-nā-* 'oppression, affliction,'

OE. *cwīpan* 'lament,' ON. *kviða* 'be afraid, fear,' base **gwi-to-* 'afflicted; crushed, subdued,' ON. *kveita* 'overpower,' base **gwi-do-* 'force, violence.'

To the same root probably belong Skt. *jināti* 'grow old,' OE. *cwīnan* 'waste away,' etc. These are from a base **gwi-na-* 'overcome, crushed, shrinking.'

17. ChSl. *žima* 'press together,' Gk. *γέμω* 'be loaded, be full,' Lat. *gemō* 'groan; bewail' (cf. Prellwitz, *Et. Wb.*): ON. *kumbi* 'grabhügel,' MHG. *kumber* 'kummer,' pre-Germ. **gmlō*, *gmrō*. 'pile, load,' and later 'weight, grief.' Wherever 'heaviness' occurs as a developed meaning is naturally found 'sadness, grief.'

18. Gk. *στενός* 'narrow, compressed,' *στένω* 'groan, sigh,' ON. *stynja*, OE. *stenan* 'groan,' *stunian* 'resound,' Du. *stenen* 'stöhnen,' Skt. *stānati* 'resound, roar,' etc. These are generally referred to an IE. root *sten-* 'resound,' which is supposed to be related to *ten-* 'resound.' In any case 'resound' is a developed meaning. The root *sten-* probably meant primarily 'press together,' whence 'be afflicted, groan,' and finally resound as in Lat. *gemō*. But 'groan' and not 'resound' is the prevailing signification. The explanation here given is an old one, and should be revived.

19. Gk. *ἀγχω* 'press tight, throttle; vex,' Lat. *angō* 'press together, throttle; torment, torture,' *angustiā* 'narrow place, narrowness; distress,' OHG. *angust* 'angst, besorgnis' (cf. Kluge, *Et. Wb.*).

V

E. *swathe*, *swaddle*, OE. *swāpian*, *swāpelian*, *swāpel*, *sweþel*, OHG. *swēdīl*, 'bandage' are related to Lith. *saucziū*, *sausti* 'umhüllen, umgeben,' *sautimas* 'das umgeben,' base *suo-to-*, *sou-to-* 'wrap, envelop.' This probably came from a root *sewo-*, *soyo-* 'roll, wind up, wrap.' Compare the root *suo-to-* in OHG. *sweifan* 'drehende bewegung setzen, winden,' *sweif* 'umschwung, umschlingendes band,' ON. *sveipr* 'band,' OE. *swāpels* 'cloak, garment' (v. supra).

As 'whirl, twist, wind' is the original of *swathe*, etc., we may further connect Lith. *siautėti* 'rasen, toben, wüten' and OHG.

siōdan 'sieden,' etc. (cf. Berneker, *IF*, x, 160), base *sewe-to-* 'swing, sway, roll,' etc.

FRANCIS A. WOOD.

Cornell College.

A FEW BÉOWULF NOTES.

I. *Geslōh þin fæder fæhðemæste*, 459.

This line is commonly understood to mean: "thy father fought the greatest fight," or "fought out the greatest feud (or, of feuds)." However, this use of *geslēan* with an object like *fæhð(o)* is not supported by any other instance. It has also been insisted by Trautmann (*Bonner Beiträge zur Anglistik*, Heft ii, pp. 153f.; cf. *Anglia*, *Beiblatt*, x, 258) that, apart from the inadmissibility of the vulgate interpretation, the metrical structure of the line is faulty; and that *Béowulf* scholar even despairs of finding a plausible emendation, which in most cases is only too readily hit upon. But is there really any obscurity of meaning? What should prevent us from taking *geslōh* in the well established 'perfective' sense of 'got by fighting'? We have here, in fact, substantially the same function of *geslēan*, as in *mærða geslogon*, *Béow.* 2996; *tir geslōgan*, *Aeðelst.* 3f.; . . . *gestlog . . . cynerica mæst*, *Wids.* 38f; *hæðe . . . gestlōh*, *Gen.* 2149. The parallel use of *gefeohian*, *gewinnan* as well as of *gefēran*, *gegān*, *geærnan*, *gesittan*, etc., is so well known as to need nothing more than a passing allusion. That *fæhð* is something not exactly desirable, does not alter the case. Cf. *Gen.* (B) 301; 660.

Our (literal) translation is accordingly: "thy father brought about (or, brought on his head) by fight the greatest feud"—or, better: "the greatest of feuds," for *fæhðe* is no doubt meant for the genitive plural, just as in 'Crist' 617: (*geþingade þeodbændum / wið fæder swætsne*) *fæhþa mæste*. The following lines tell the origin and circumstances of the feud, which is finally compounded by *Hrōðgār: siððan þā fæhðe feo þingode*, l. 470. (The definite article in this line is clearly significant; cf. *Lichtenheld, Zeitschrift für deutsches Alterthum* xvi, 340.) It is obvious that *Hrōðgār* does not mean to relate a great exploit of *Ecgbēow*'s—otherwise his intention would have been carried out very unsuccessfully!—, but in this